

THE HERALD'S PAGE FOR EVERY WOMAN

EDITED BY
JULIA CHANDLER MANZ

READERS CONTENT THAT GIRLS SHOULD BE TRAINED TO WORK UNLESS SURE OF SUPPORT

By JULIA CHANDLER MANZ.

The response to the invitations extended Herald readers to discuss an interesting question is always gratifying. In the present instance it is particularly so. The letters that have been sent me on the subject of woman's work in the business world display great depth of thought, and the angles from which the matter is seen are widely different.

Owing to the length of arguments presented, both pro and con, it will not be possible to publish them all at once, but each writer's view will be given eventually, and every reader of The Herald's Page for Every Woman is invited to send an opinion upon the subject.

But Makes Lives Harder.

Here is a reply to the letter published Wednesday from a Washington mother: "Dear Madam—I should like to answer in a few words the letter written by a mother to The Herald, in which she says she is training her girls to look with dread upon working outside of their homes."

"She is perfectly right. If she is absolutely sure that the support of her girls will not be taken away before they are grown and comfortably and happily married."

"There have been many girls brought up in that way—well able to keep house, but only that, who, through the passing away of parents and the cessation of income, have had to go out into the world and work, and have found the struggle doubly hard because of lack of proper training and a 'dread' taught them by the mother."

WORKER.

Reading both Miss Garfield's article, which started the present discussion, and seeing Mr. Kemper's letter contesting her statements, the Rev. Daniel L. Reed sends me the following argument:

"In The Herald of August 22, the reader's attention is called to four questions: '1. Do you agree with Miss Garfield in her statement that women can accomplish the work of two people without neglecting either occupation?'

"2. Can you agree with Miss Garfield? '3. Cannot agree with Miss Garfield? '4. I cannot agree with Miss Garfield here because the human mind is so constituted that it cannot be at its best divided attention, divided effort, divided energy, and divided time. In such a case neither occupation gets the attention it should have, and the result is failure. In the majority of cases, half-done work, and a thing half finished is unfinished. That is why the Good Master in Matthew, 23:23, said, 'no man can serve two masters. He who loves his father or his mother more than me, he is not worthy to be my disciple. It is he who loves me who will do all that I command him to do.'"

"Should Train Girls to Earn Living. 'Do you think that mothers should train their daughters to womanhood with the idea of going out into the world to earn a living?'

"To this I answer yes, unless that family is able to bequeath to that daughter sufficient means to live on without resorting to work outside of the home. Otherwise that daughter should be trained to meet and grapple with the knotty problems of life, whether it will be her good fortune to escape them or not."

"It is far better to prepare her for them, even though it may be her good fortune to escape them, than to neglect this all important preparation, and in after years behold her a shipwreck on the shore of poverty. All for the lack of early and proper training of self-help."

"Good Marriage Exceptional. 'All girls do not meet with the good opportunity and privilege of becoming the wife of a good man. In this day, it is rather the exception and not the rule. Necessity, the mother of invention, forces upon us self-help. Therefore, no girl, in my humble judgment, should brave life's chilly winds without preparation."

"World Better for Woman's Work. 'Do you believe that homes are nobler, that the financial status of the world is better, because of the work of women? 'To this I must answer yes."

"There are many homes right here in this city to say nothing of the hundreds of other places, that, were it not for the work of some good and faithful wife, or mother, or daughter, would soon sink to shame and poverty. Indeed, the world is made better by work of woman. Time and space will not permit a further statement."

"Moral Conditions Higher. 'I cannot agree with Mr. Kemper that close contact with men in business robs woman of her charm. &c. The presence of woman in the commercial world is one of the most important things that could happen to man. Instead of robbing her of her charm, she robs him of his harm. She acts on him as a refiner, which makes him more neat in his dress, more careful in his habits, and more chaste in his language."

"Woman's Influence Uplifting. 'Perhaps it has been Mr. Kemper's misfortune to work wholly among men; hence has not had the opportunity to experience the beautiful, wholesome, and uplifting influence woman wields unconsciously over man, and how he in turn is cultured and refined in a marked degree because of her immediate association. God knew what He was about when He made Eve for Adam's helpmeet."

"The presence of woman in the shops, stores, public buildings, offices, &c., serves as a lubrication that prevents the grind of the great wheel of daily activity that moves the commercial and industrial world to greater achievements."

"DANIEL L. REED."

"Boiled Dinner. 'For a family of from four to six, seven pounds of corned beef will be required. Brisket is best. Cut one large cabbage into quarters, slice two turnips an inch thick, then slice six of each carrots, parsnips, and potatoes. Put the beef over the fire in a large pot and cook steadily five hours. An hour before serving add the vegetables and cook until tender. Put meat on large platter and surround with vegetables. Sliced beets in vinegar are nice with this dish."

Do you believe that the world is bettered financially, morally, or socially because of the work of the women who are engaged in remunerative occupations outside of their homes?

Every reader of The Herald's Page for Every Woman is invited to answer this question.

State the reasons for your opinion in the matter as concisely and clearly as possible, and write on one side of the paper only.

Address all communications to the editor of this page, and do not hesitate to be frank in giving your view of the matter.

All letters must be signed, but names will not be published where it is so requested.

HAND-DOWN DECISIONS BY THE KIN COMMISSIONER

By FRANCES L. GARFIELD.

In a commendable spirit of hospitality, Lysander John Appleton hung out a latching-rod a few weeks ago, and when he drew it in yesterday he found there were seven kin hanging to it.

"This reminds me," he said, refusing to be panic-stricken, "that it is time I was clearing the docket and handing down decisions in my capacity as Kin Commissioner General of the United States."

He found the ink bottle, but it was empty, and there wasn't a pen in the house. Using the back of the laundry list for official stationery and a chewed-up pencil his wife kept to check up the kinman, he made the following decisions concerning the handling of kin, their rights, the wrongs of the man who has them, &c.

"If time flies too fast for you, invite your kin to make you a monthly visit. Every man who shows symptoms of becoming conceited should be told promptly what his poor kin think of him."

"Some people are willing to have their kin declared insane in order that the State may take care of them. There are instances in which this is justifiable."

"The great demand for wives without kin. A man doesn't enjoy marrying a woman and having her whole family thrown in."

"Not Enough Spirit. 'No married woman, according to her female kin, shows enough spirit. Become good friends with a man, and he will show his appreciation by asking you to take his side in a kin row."

"Poor kin are like straight hair, sore eyes, and the sins of our fathers; we inherit them from generation to generation."

"When a wife's kin goes home, the Kin Commissioner General gives her husband the privilege to see what she is taking in her trunk."

"The foundation of the average kin row is this: Some member of the family manages to save his money and the others try to borrow it from him."

"LYSANDER JOHN APPLETON, Kin Commissioner General of the United States."

PRETTY DECORATIONS FOR CENTERPIECE OR BAGS



The spray of violets makes a pretty decoration for centerpieces, pillows, or bags. The flowers are worked in the solid satin stitch, and the leaves are outlined in the long and short stitch, with the stems in the outline stitch. Mercerized cotton No. 20 should be used, or filo-floss.

THE LATEST THING IN NIGHTGOWNS

Have Japanese Scene in the Corner.

Empire lines in nightgowns continue in favor, as they are particularly well adapted for the effective use of allover embroidery and lace, or hand-embroidery in the elongated yoke made in one with the peasant sleeve. The slipover style is still strongly featured, but the fancy gowns with deep collars and fichu effects have a side fastening, says the Dry Goods Economist.

A novelty seen in gowns is the figured marquisette finished with a round collar edged with linen lace.

New trimming effects in nightgowns show the lace arranged in lengthwise fashion on the front section from yoke to bottom edge, also the bolero outline simulated by the arrangement of insertion, in which case the regulation yoke is eliminated. Sailor collars, cuffs, and ties of allover embroidery in blue and rose are also among the new notes.

CHARMING FROCK FOR YOUNG GIRL



5478

The liking that has developed for the empire waist line is a great help to the simple effects which prevail at present, for it gives long lines to the skirt and enables us to use some of the new trimming features on the bodice.

Illustrated to-day is a one-piece dress which has every desirable quality. The waist is altogether plain, with just a few gathers at the waist line in front. It is cut quite low at the neck, one side being drawn over the other somewhat in surplus style, the edges of the opening trimmed with a collar which is large and square across the back of the shoulders and comes down in a graceful shawl effect in front.

An inner shield at the neck completes the bodice. The skirt, which is attached to the waist, is a four-gore design, with a panel front and back, while the sides are circular.

DEVELOP PATTERN IN SERGE. There is no more serviceable material for a dress of this description than soft serge, but among the novelty weaves we also find ribbed, with its soft, lustrous finish, velvet, now to be had in 45-inch widths; novelty striped weaves, and semi-transparent voiles. All these are appropriate and may be trimmed with braid or with satin and buttons.

This dress is made by Peerless pattern, 5478 which is cut in sizes 14, 16, and 18 years, corresponding to 31, 33, and 35 inches bust measure. It can be obtained by sending 15 cents to the office of this paper.

COST OF THIS FROCK IN THREE MATERIALS.

Serge, 6 1/2 yards of 27-inch satin at \$5.00 1 1/2 yards of striped silk at .45 40c

Pongee, 5 1/2 yards of 36-inch pongee at \$2.95 1 yard of 38-inch contrasting pongee, at 40c

Serge, 4 1/2 yards of 44-inch serge, at \$1.25 1 1/2 yards of 27-inch satin, at .90 50c

TO-MORROW'S MENU; HOW TO PREPARE IT

BREAKFAST. Chilled Cantaloupes. Poached Eggs on Rounds of Butter Toast. Waffles. Hot Strup. French Drip Coffee.

LUNCHEON. Cold Veal Loaf. Sliced Tomatoes. Bread and Butter. Peach Meringues.

DINNER. Clear Tomato Soup. Flank Steak. Stuffed Potatoes. Southern Spoon Bread. Cucumbers with French Dressing. Fruit Cocktails and Wafers.

Peach meringues—Choose large, soft freestone peaches, peel and halve. Make a meringue of the whites of two eggs and six tablespoonsful of granulated sugar. Put a pyramid of meringue on each half of peach; place on two thick pieces of brown paper in a baking pan and brown lightly in the oven. Put on ice until thoroughly chilled.

Southern spoon bread—One-half cup white corn meal stirred into one cup boiling water; stir and cook two minutes; add one-half teaspoonful of salt, one teaspoonful of sugar, one tablespoonful of butter. Remove from fire and add one level teaspoonful of baking powder and one egg well beaten. Bake in pudding dish about forty minutes. Serve with a spoon.

That new circular skirt is not the circular of some seasons ago, but it is molded to the figure at the top, from the waistline to the knee, when darts and circular scores are arranged above the hem.

NEWS NOTES FROM PARISIAN SHOPS

Indicate Fads and Fancies for Coming Season.

Large collars in pique are worn with serge suits.

Black satin trims some of the dainty pique collars.

White serge suits often show a touch of bright color.

Embroidery is the dominant note in summer dress decoration.

There are ribbon effects galore in present coiffure decoration.

Suede shoes, with tiny straps over the instep, are popular.

Paris prophesies that the fall will see wide gowns.

The use of numerous small buttons as a trimming for waists, &c., is a feature of interest.

It is predicted in Paris that velvet will play a leading part in forthcoming millinery.

From Paris comes word that wide elastic belts worn in all colors to match the toilet are all the rage.

Pleasant is the midseason penchant for all-white—all-white hats, parasols, bags, and frocks. But always colored sashes.

Wide lace collars worn on coats and dresses are bordered with soutaches worked in a pattern which gives weight to the edges.

All or nearly all of the late summer gowns are showing the high waist line, and the skirts, if not really tunics, are tunic in effect.

The Quaker shaped collar is still worn, but is preferred much reduced in size and with a little more elaboration than the original, neatly goffered frills of material or lace being popular.

Bold designs in chene silks and ribbons are cut out and appliqued effectively in borders of tunics and yokes, and sometimes these are in turn veiled with net or other transparent fabric.

To Mix Pie Crust. Put flour, salt, and lard in mixing bowl, then rub the shortening in with one hand; then take a knife and scrape all the flour off the hand. Next take the knife in the right hand, and a pitcher of cold water in the other hand, and pour a little water into the bowl, mixing it and cutting it in with the knife until it can all be rolled into a ball.

Be careful not to pour in too much water, just a little at a time, and mix it in well with the knife, and you can turn that ball of dough out on your board or set it away to chill.

Your hands will be as dry and as clean as when you began. Turn the pastry right on the pieplate and set the plate on the ice; then take the same mixing bowl and put in your pumpkin, spices, sugar, or whatever other kind of pie you may be going to make, and when the pastry is chilled roll, line plates, fill, and bake.

The Shiny Suit. Serge and some other woolen goods are apt to "wear shiny" before being worn out. To renew the appearance of such a suit an exchange recommends a little distilled white vinegar, diluted in water, rubbed on the woolen goods, which will raise the nap and give it a look of newness that will make the suit of good service for some weeks more.

This is a good hint to take advantage of, for it can save one additional expense, especially when wanting to tide over into the next season, when a heavier or lighter cloth is more appropriate.

Aviation, Buffet Luncheon, &c. The word aviation is pronounced very much as it is spelled, with the first short and the accent on the second A. The same pronunciation applies to aviator. The word is derived from the Latin word avis, meaning a bird.

A buffet luncheon does not mean a luncheon at which liquors are served. It is prepared and placed on a sideboard, from which it is served to guests informally, or the guests often simply help themselves. A buffet luncheon is eaten standing as a usual thing. The word has two meanings, to wit: (a) Cupboard, sideboard. (b) A restaurant, which accounts for buffet being used over restaurants as well as applied to a piece of household furniture.

A chiropodist is one who treats the diseases of the hands and feet, particularly one who removes corns and bunions. It is a science that is not difficult to learn and which is taught in many shops where manicuring and chiropody are done.

I do not know the address of the New York firm where ear muffers are sold to shut out noises which might awaken one from sleep at night. A small piece of absorbent cotton placed lightly in the ear will answer the purpose just as well, however.

I am sending you by mail the address of the reader of The Herald's Page for Every Woman who offered to help those who prayed in vain to learn how to pray so that their prayers would be answered.

I do not disapprove of quills, wings, and made-up pieces that come only from domestic or wild fowls that are killed for food. The article to which you refer dealt only with the wanton destruction of birds that were useless as food and whose plumage served only to gratify the vanity of women.

Cocktail sauce comes in a bottle very much like that in which catsup is put up. It contains no intoxicating ingredients.

Corks for a fireless cooker can be obtained from any cork factory where corks are made for bottling purposes. I am very glad to be of any assistance to you, and want you to feel perfectly

THE PURCHASE PRICE

By EMERSON HOUGH.

Author of "54-40 or Fight," "The Mississippi Bubble," &c. (Copyright, 1911, The Bobbs-Merrill Company.)

CHAPTER XXI—Continued.

"Ah! fanatic. Ah! visionary. Ah! dreamer. And you?"

"You are the dreamer and the fanatic. Let the wheel turn if it need be. Each of us has suffering. Mine own is for the faith, for the cause."

"For what faith? What cause do you mean?"

"The cause of the world," she answered vaguely. "The cause of humanity. Oh, the world's so big, and we're so very little. Life runs away so fast. So many suffer in the world, so many want it right for us, more fortunate, to take all, to eat in greed, to sleep in sloth, to be free from care, when there are thousands, all over the world, needing food, aid, sympathy, opportunity, the chance to grow."

"Why," she went on, "I put out little plants, and I love them, always, because they're going to grow, they're going to live. I love them, and I thought of life, of growth. Well, can I make you understand, that was what I felt over yonder, in that revolution, in mid-Europe? I felt it was just like seeing little plants set out to grow, those poor people! Those poor people! They're coming over here, to grow, here in America, in this great country out here, in this West. They'll grow, like plants, extending, like grass multiplying, going out, edging westward, all the time. Ah, thousands of them, millions yet to come, plants, little human plants, with the right to live born with them. I don't so much mind about their creed. I don't so much mind about race-their color, even. But to see them grow—why, I suppose God up in His Heaven looks down and says, 'Well, that's all right. And we who are here for a little time—we who sometimes are given minds and means to fall in tune with God's smile—why, when we grow little and selfish, instead of getting in tune with the wish of God—why, we fall. Then, indeed, we do not pay—we repudiate our debt to ourselves.'"

"You are shaming me," he said slowly. "But I see why they put you out of Washington."

"But they cannot put God out of Heaven. They cannot turn back the stars. They cannot stop the millions, millions of blades of grass edging out, on that. That is what will make you see this higher law, some time. That is big politics, higher than what you call your traditions. That will shame little men. Many traditions are only egotism and selfishness. There is a compromise which will be final—not one done in a mutual cowardice. It's one done in a mutual largeness and courage."

"Oh," she beat her hands together, as was sometimes her way—"America, this great West, this splendid country where the feet are hurrying on so fast, fast—the stream now carries men faster, faster, that it may be done—may be done—without delay—why, all this America must one day give over war and selfishness—just as we two have tried to give over war and selfishness, right here, right now. Do you suppose this world was made just to hold selfishness and unhappiness? Do you think that's all there ever was to the plan of life? Ah, no! There's something in living beyond eating and drinking and sleeping and begetting. Faith—a great faith in something, some plan ahead, some purpose under you—ah, that's living."

"But they banished you for that?"

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

"Yes; that's why they put me out of Washington, I suppose. I've been twice banished. That is why I came here to this country. Maybe, sir, that is why I came to you, here? Who shall say as to these things? If only I could feel your faith, your beliefs to be the same as mine, I'd go away happy, for then I'd know it had been a plan, somehow, somewhere—for us, maybe."

His throat worked strongly. There was some struggle in the man. At last he spoke, and quietly, "I see what separates us now. It is the wall of our convictions. You are specifically an abolitionist, just as you are in general a revolutionary."

tutionist. I'm on the other side. That's between us, then. An abstraction?"

"I don't think so. There are three walls between us. The first you put up when you first met me. The second is what you call your traditions, your belief in wasting human life. The third—this is this thing of which you must not speak. Why should I ponder as to that last wall, when two others, insurmountable, lie between?"

"Visionary, subjective?"

"Then let us be concrete if you like. Take the case of the girl Lily. She was the actual cause of your getting hurt, of many men being killed. Why?"

"Because she was a runaway slave. The law has to be enforced, property must be protected, even if it costs life sometimes. There'd be no government otherwise. We men have to take our chances in a time like that. The duty is plain."

"How utterly you fail of the truth! That's not why there was bloodshed over her. Do you know who she is?"

"No," he said.

"She is the daughter of your friend, Judge Clayton, of the bench of justice in your Commonwealth. That's why she wants to run away! Her father does not know he is her father. God has His own way of righting such things."

"There are things we must not talk about in this slavery question. Stop! I did not, of course, know this. And Clayton did not know."

"There are things which ought not to be said, but if you vote for oppression, if you vote against your legislature for the protection of this institution, if you must some day vote yonder in Congress for its extension, for the right to carry it into other lands, you must not talk now the feet of freedom-seekers are hurrying from all over the world, so strangely, so wonderfully—then you vote for a compromise that God never intended to go through or